

ANN PEARSON, PUBLISHING AGENT

WHOLE NO. 628.

Before the act of 1846, the Court of Louisiana always held, that a slave taken into a Free State became free; and that he did not become a slave upon being brought back. The Supreme Court of Missouri held, that the actual residence of a slave in Illinois is sufficient evidence of freedom. In 1851, the Court of Appeals in South Carolina, in an action for the value of a slave, recog-

THE ANTI-SLAVERY BUGLE.

ad the principle, that a slave landing in a Free State becomes free. In 1840 the General Court of Virginia held, that a slave brought by her master into Massachusetts and brought back into Virginia, was entitled to her freedom. In 1838, Chief Justice Shaw held, that a slave temporarily brought by its owner into Massachusetts, became free.

Third Point: The provision in the Federal Constitution relating to the recovery of fugitive slaves, recognizes the foregoing principle of universal jurisdiction. For if slaves were property under the Constitution, in any but those States where local laws exist to that effect, there would be no need of an express provision for their recovery, for property can be recovered at common law.

Moreover the obligation in the Constitution is limited to fugitive slaves. When this provision was under discussion, it was amended by striking out the word "legally" before "held to service," because some thought Slavery could not be legal in a moral point of view, and substituting "under the laws thereof."

Fourth Point: The persons here claimed as slaves, are free by the express enactment of the Legislature of this State.

"No person held as a slave shall be imported, introduced or brought into this State, on any pretence whatever. Every such person shall be deemed a free person, brought into this State as a slave shall be free." The exception originally made in transitu with their slaves, was repealed in 1841. The right to declare and control the condition of its citizens is a right belonging to the States, and has not been conferred on the Federal Government. Obnoxious to the whole power over Slavery must be deemed within the power of Congress.

Fifth Point: They cannot be held by virtue of any provision of the Constitution of the United States.

The provisions cited on the argument before Mr. Justice Pain are: That relating to fugitives from justice. That full faith and credit shall be given to each State to each State, to the public acts of every other State. That the citizens of each State shall be entitled to all privileges and immunities of citizens in the several States. That no citizen shall be deprived of life, liberty or property, without due process of law.

None of these provisions have any reference to this case. They are not fugitives escaping into this State from another State. We give full faith and credit to the act of Virginia, that made these persons slaves there. We allow the appellant all the privileges and immunities of citizens of this State. He has not been deprived of property by this proceeding. The appellant has no right to sue in these persons. It seemed to be properly when he brought them into the State of New York. The Constitution of the United States is a grant of powers to the General Government. It follows by necessary consequence, that what is not granted is reserved. New York having prohibited the sale of jurisdiction can declare her law unconstitutional. Even in consequence of the prohibition of fugitives from service, who does not acknowledge the law of Slavery. She agrees to ignore that question, and not to inquire into the nature of the duty of service, on the part of the fugitive, whether a slave or an apprentice; but to remit him to the Courts of the State from which he fled.

Sixth Point: These persons are not to be held as slaves, under any implied covenants between the States of the Union, nor by any rule of comity. The provisions relating to the surrender of fugitives from service, is the only possible case where such an obligation can arise. And by incorporating the provision in the Constitution every other case is excluded. In extending comity towards the laws of other States, it is the State and not the Court, that establishes the rule. There can be no comity here, because the State has made an express statute declaring these persons to be free.

Seventh Point: These persons cannot be restrained of their liberty, whatever may have been their state in Virginia.

If restrained of liberty here, it must be either under and by virtue of our laws, or under the laws of Virginia. The allegation of the suit is, that they were held and confined in a certain house in this city, against their will. The answer is they are slaves. Our laws prohibit any such holding. They furnish no remedy if the person claimed, refuse to be detained. The question here is, can they be detained? Certainly not by our laws; and our courts can only administer our own laws. The laws of Virginia are not in force here. If the slave resists, how can he be compelled to subjection? If the master has not the power to enforce obedience, he cannot invoke the aid of the law, for such a case. It follows that our laws, in this respect, if they remain neutral, leave the parties to their natural rights. This being so, the slave is free. Our authorities can only execute the laws of this State; and not those of another State.

Eighth Point: They are free by the common law.

The English common law, as adjudicated before and since our Revolution, adjudges them to be free. By the principles of the law of nations, as expounded by the philosophers and jurists of various countries, and recognized by all Christianized nations, they are free. The Constitution of the United States does not, by any express provision, deliver them to Slavery. No implication can be drawn from a provision of that instrument to remand them to slavery. The laws of this State declare them free. In behalf of their freedom, we urge the common jurisprudence of all nations; the principles of our own common law; the doctrine of the founders of our country; the legislation of our State; the public opinion of the world; and we pray, on the part of the people of the State of New York, that those persons claimed as slaves, can be deemed as such in our courts of justice.

matter. We affirm the duty of disavowal, on the grounds which we have stated, and in obedience to the "higher law." That duty we have enforced too often in our columns, and elsewhere, to require its special elucidation at the present time. The Constitution of the United States, as amended and acted upon by the nation, through its legislative, executive, and judicial departments, and its governmental acts, are all in favor of the slave, as relating to slavery, is a covenant with death, and an agreement with hell; or else there is no such thing as sin in the universe. Think of that piratical agreement on the part of all the States, that the foreign slave trade might be prosecuted with impunity, and to any extent, for a term of twenty years, under the American flag—nor terminated at the end of that period, unless by an act of Congress! So that if Congress shall choose to sanction the renewal of that horrible traffic, it has the same constitutional right to institute as to abolish it, and this right we are prepared to see exercised, at no distant day, if the present Union be maintained. Think of making the whole North confederate in the act of keeping the slaves in their chains, and rendering it impossible for them to break those chains, by a general revolt! Think of the provision for hunting and recapturing the wretched fugitives from the Southern house of bondage, in every part of the country—thus making slaves of all Massachusetts as well as of Carolina! Think of allowing a slaveholding representation in Congress for the benefit of the slaveholders—of "committing the lamb," to borrow the language of John Quincy Adams, to the custody of the wolf for safe keeping! In the black record of iniquitous compacts, through all the past ages, what can compare with this for oppression and inhumanity? Finally, think of such a Constitution every where supported, "with slavery" by a people professing to love liberty, to revere Christianity, and to adore God! Were they ashamed when they had committed abomination? Nay, they were not at all ashamed, neither could they blush!

We leave it to others, therefore, to speak of the expediency of the withdrawal of the North from the South. Our aim will be to deal with Northern consciences and hearts in regard to the blood-guilt of the Union; to insist upon its essential immorality, its awful wickedness, and to urge the duty of immediate and hearty repentance. There are many other weighty considerations which such a confederacy should be considered—such as, for example, the loss of all freedom of speech and of the press at the South on the subject of slavery; and the utter inability of attempting to reconcile and unite, in one general government, such eternally antagonistic elements as freedom and slavery, free institutions and slave institutions, the interests of freemen and the interests of tyrants; but the moral issue embraces every other, as the greater includes the less. If the Union is sinful in its very structure—if the Constitution is dripping with innocent blood—how can it fear God or regard man is not ready to explain. Let that covenant with death be instantly annulled!

It is vain to attempt to "argue the seal from the bond," and to override the understanding and action of the nation for a period of seventy years, by such verbal criticisms upon the Constitution as those in which a respected correspondent in Illinois indulges, in another column; they are all mockeries. As he has so clearly proved, by his letters, that the Constitution says nothing about slavery, and gives no sanction or support to it, let him next try his logical acumen and legal skill upon the Fugitive Slave Law, and endeavor to ally the indignation and horror which it has created on both sides of the Atlantic, by proving that it has no reference whatever to fugitive slaves, it being couched in the very words of the Constitution of the United States!

tion, and by the same process convey to additional thousands the benefits which it is designed to afford them. The will to do so alone is needed, and although the responsibility for the slightest error divided among so many of us that no one feels it pressing heavily, in reality each one of us who omits to do all which is in his or her power to fulfill it incurs the full weight of the whole. I press this matter then upon you individually, not alone for the sake of the oppressed negro, nor the debased white man, nor of the growing youth, all of whose interests are so deeply involved in it, but for your own sake who are perhaps the greatest sufferers for this neglect of duty.

A. BROOKS.

MEADOWS, Oct. 9, 1857.

THE ELECTIONS.

The results of the October elections are now pretty certainly ascertained. Pennsylvania has gone overwhelmingly for the pro-slavery democracy. The lightness of Wilcox's vote has surprised and mortified his friends. Iowa is supposed to have gone the same way, while Minnesota is confidently claimed by the Republicans and in Kansas the general result is still somewhat doubtful though the Republicans are strongly expected to succeed. Indiana has shown her accustomed Democratic proclivities. Though the notorious Pettit, who distinguished himself in Congress as a declaimer against the principles of the Declaration of Independence and by his support of the Nebraska Bill and whatever other measure would give strength and perpetuity to slavery, has been defeated in the strife for a judgeship, by Charles H. Test a Republican. Case has been elected the Republican successor of the late Mr. Brinson of the Fort Wayne district.

In this state, the vote has been a very close one; so close, that for nearly a week the Republicans were in an agony of doubt of the success of their Governor and his associates on the state ticket. The decision has however been finally reached and Mr. Chase's election is conceded by probably about 1200 majority. Milton Saffill, an anti-slavery man of long standing and who will doubtless go to the utmost verge of the Constitutional compact with slave holders to serve the cause of freedom, has been elected to the Supreme Judgeship. Mr. Welker has also been elected Lieutenant Governor, Stearns, Treasurer, and Russell, Secretary of State, all Republicans. Backus Democrat has been elected to the Board of public works. A majority of the Legislature is probably Democratic.

These results, especially in this state, show a diminution of power on the part of the Republicans, especially in some of the more anti-slavery portions. The party papers delight to attribute this comparative indifference to political affairs to the occupancy of the public mind by financial difficulties. This perhaps may account in some measure for the lack of Republican votes in some localities, but its influence is small—and there are other and stronger reasons for the reduction of that majority by fifteen thousand votes. The truth is, the anti-slavery wing of the party embarked in the campaign this fall with little heart to labor and with comparative indifference to its success, occasioned by two causes. First, the Know-nothing and pro-slavery portion of the party attacked, generally, its control, and in many instances thrust aside well known anti-slavery men to make room for conservatives and old fugitive candidates, who had either come into the party for office or because their old whig party was dead and they had nowhere else to go. They had come into this professed "party of freedom" without conversion to the principles of liberty and with prejudice and hatred of the colored man rankling in their hearts. Hence during the campaign, the great expenditure of ink and labor to prove that it was no part of the object of the party to disturb the relations of master and slave where they now exist, or to disturb their own governmental relations with slave holders, or prove unfaithful to their pro-slavery obligations, or to recognize the natural rights of free colored citizens to self government. Hence, too, their most successful argument to prove that the party was just as anti-slavery and no more so than the old Democratic party of ten years ago, a fact which even Governor Chase himself, thought it important to substantiate by his own testimony. Anti-slavery men even if they were Republicans, could not fail to find whether they acknowledged it or not, that the slave had little to hope from a party on such a dead pro-slavery level. Hence they had no enthusiasm—no zeal. How could they have, if they had any anti-slavery and believed the facts set forth by the leaders of the party?

A second cause of the diminished Republican vote in Ohio, we believe is to be found in the disappointment of anti-slavery men in the party. When the party, two years ago was successfully installed in power by the election of Governor Chase, and an overwhelming majority in both branches of the Legislature, together with a majority of the judges of the supreme court, the people expected that something would be done to secure the rights of personal liberty to all the inhabitants of our state, and to vindicate our state sovereignty against the despotic central power which had hurried all our citizens to the disgraceful level of menials to the kidnapper. They had a right to expect this from the urgency of the case, from the professions of the party, and of its successful candidates; especially from the experience, ability and supposed anti-slavery purpose of the Governor. But at all points they have been disappointed—Republicanism, with the treasury and all the office and power of the great State of Ohio in its hands and with its ablest and wisest men to administer that power, has proved a miserable, utter failure for the prime purposes for which it was professedly instituted. Governor Chase has perhaps won reputation for statesmanship with old fugitive politicians, but he let Margaret Garner go back to slavery with her old mother and her infant babes, without any manly effort for their rescue either as a man or as the representative of the power of Ohio. He thus proved himself not the man for the hour. He had the opportunity offered him to write his name on the scroll of fame beside those of Hancock and Adams by an act of noble heroism, but he had not the heart to do it and the fifteen thousand citizens of Ohio, his former friends, who have this year staid away from the polls, have thus stamped upon his conduct the mark of their merited condemnation. The man who would under the circumstances of that case permit those persons to be dragged back to slavery is not fit to be Governor of Ohio and deserves defeat. And had the party been what it professes, a party for freedom, he would never have received a second nomination.

But it is said the Governor did all he could: "He exhausted the law." For the sake of argument admit this. Admit that he did all that was possible to be done with his determination to be loyal to the constitution and even to the fugitive slave law as administered by Commissioner Pendery and Judge Leavitt, and what then? Why we have then admitted only the utter incompetency of the Republican party to do anything for the protection of personal liberty, and here too we have equally good reason as before for the withholding of anti-slavery votes from the party. It can do nothing as conceded by its own apology, and as something must be done, men, do not care to waste their seal or their votes on a party which has thus proved itself a fruitless experiment.

Our reasons for concluding that this light vote of the party is to be attributed in great measure to the causes we have specified, are two-fold.

First the general lack of enthusiasm among anti-slavery men of the party and the willingness, for years heretofore unparalleled, to listen to and approve more radical measures, by the people generally. Second:

The fact that this falling off, so far as we have observed, mainly in the most anti-slavery parts of the State. For example, Ashland County is without its equal in the State for its earnest anti-slavery sentiment. It is the home of Giddings and of Wade; and there the majority for Chase fell one thousand short of what his friends most sanguinely calculated would be given, to enable them to counterbalance Democratic majorities in darker and more prejudiced portions of the State.

The lesson to be learned from this defeat of Republicanism in Ohio, we say defeat, for having lost the Legislature they have lost their power in the State, is that in the present state of the conflict with the slave power, it is best to make a manly, thorough issue with the enemy, attempting neither concealment nor compromise. Heroic manliness on the part of men in office who profess to direct the fortunes of the war will require the approval and hearty co-operation of all true friends and challenge the admiration of enemies. It is the only road to success in a just cause. Let all who love the cause of freedom, for their own sake and for that of others labor unceasingly to elevate and purify public sentiment that he who will surrender a fugitive slave, or in any other way tolerate the idea that slavery has any rights on the soil of Ohio, can never be once thought of for any office within the gift of the people of this State; so that no party professing to be the party for freedom, shall find toleration, if it concedes to the slaveholder anywhere, his right to a human chattel.

THE CLEVELAND CONVENTION.

Just as our paper was going to press on Thursday, the 23d inst., we received the following notice which has been sent to the New York Tribune for insertion.

"We understand that the Northern Convention announced to be held at Cleveland on the 28th will be postponed, probably till spring on account of the unavoidable absence of Wendell Phillips and the financial pressure of the times."

Thus it seems the Northern Convention is postponed. The notice comes at so late an hour that there is not time, we fear, for it to reach some of our distant Western friends before the time for their starting for the Convention. Nevertheless, we shall do our best to give them information of the postponement of the Convention, and also to announce the fact to all within our reach that there WILL BE A CONVENTION HELD AT THE TIME AND PLACE SPECIFIED.

Such a Convention ought to be now held in Cleveland for Northern Ohio, and it will be so held on the 28th inst., at Chapin's Hall in the city of Cleveland. To this meeting we invite the attendance of all earnest men and women.

Previous business arrangements will make it necessary for several of our ablest anti-slavery speakers to be at Cleveland at that time and there will be no want of thorough, radical, and eloquent advocates of the cause of freedom to attract the attention of the people. Mr. and Mrs. Foster, Parker Pillsbury, The Ramonds, Susan B. Anthony, Mrs. Lucy N. Coleman, William Wells Brown, Aaron M. Powell, Andrew T. Fox and others will probably be there at that time as per previous arrangements, and will contribute their best aid to the meeting.

Let no one from Ohio, Western Pennsylvania or Northern Indiana or Michigan who has contemplated attendance upon this meeting fail to be there. Our Western Farmers have not yet felt the pressure which has for the present paralyzed our men of business at the East. On the west therefore, now rests the special responsibility of bearing forward this cause. Let every one, within reach of this convention see to it that this responsibility is worthily met.

Strangers who attend the Convention will find good accommodations and reasonable charges at the Buxton House, a Hotel kept on strictly temperance principles. See Mr. Bennett's card in another column.

Half-fare tickets can be had at Alliance if fairly can be said, as we have no doubt there may be if the friends at all the adjacent places shall make application for such tickets at Alliance. If such tickets are issued, they will be good from the 27th to the 30th, inclusive.

The evening train on the Pittsburgh Fort Wayne and Chicago road, which leaves Salem at 5.20 P. M., connects closely with the evening train to Cleveland. Persons East of Alliance, who take the morning Express or the mail train, will be delayed several hours at Alliance.

THE BUGLE AND ITS CORRESPONDENTS.—During the last two months, from the multiplicity and pressure of other anti-slavery labors, we have devoted very little time to devote to the Bugle, and that little has been in the midst of such hurry and weariness, that our readers have just occasion of complaint against us, but our lack of service has been more than made up by the generous labors of others, whose contributions have given such variety and value to our columns.

Our thanks are especially due, as are those of our readers, to Parker Pillsbury, Dr. Brooks and Benjamin S. Jones for their weekly contributions. Their communications are more valuable, as coming from them while in daily intercourse with the people, in the public and private discussion of our duty to the slave and our relations to his cause.

ELECTIONS.—READING.—Mr. J. E. Frohlicher of Boston, Massachusetts, well and favorably known in many parts of the country as an Elocutionist and Dramatic reader, has spent the past week in Salem, giving our citizens lectures on Election, and readings from Shakespeare. Though he has occupied the Hall for seven consecutive evenings—Sunday evening excepted—his meetings have been well attended, and the audiences were so well pleased with his performances that they ask for more of the same sort. Mr. F. has therefore consented to read "The Merchant of Venice" on Saturday evening next. Admission, as heretofore, 10 cts. The Lecturer also proposes to teach a class in Elocution commencing next week. The course will consist of fifteen lessons; Terms, one dollar, for each pupil.

THE OTHER MEMBERS OF OUR COMPANY, S. S. and A. K. Foster, had two meetings at Middlefield, and two at Meadopolis. The Georgia Co. Fair being held on the two days they were at Middlefield, interfered materially with the attendance at the meetings. At Meadopolis the audiences were larger, and on the last evening very many questions were asked and answered, and the people were considerably stirred up by the proceedings.

We obtained some subscribers for anti-slavery papers, but not so many as could be desired. We meet with all kinds of excuses for not sub-

FIELD NOTES.

MEADOWS, Oct. 10th 1857.

DEAR MOTHER: The equinoctial storm was so accommodating enough to discontinue its operations before the arrival of the 3d inst., the day on which the Parkman Convention commenced its sessions. Instead of the cold, disagreeable rains which had been our attendants for most of the week, Saturday was as beautiful a day for "clearing up" in cloud-land, as ever sun and moon were blessed with in her kitchen operations. And then for the cold, frosty weather we anticipated, the sky was as soft, the air as mild, and the sun was as warm and loving as though all of earth's children could appreciate and deserved the beautiful smiles which gladdened the face of nature.

Owing to a lack of definiteness in the notices of the time of convening, some came in the forenoon instead of the evening, expecting us to be on the ground. To say that we had good meetings—a convention that was satisfactory, is merely to state a literal truth. Our audiences were generally large, and the great mass of those present appeared to be interested in our discussions. Nearly \$17 in cash was paid for the advancement of the cause of freedom, and over \$40 pledged to the Western Society. There was one interesting fact in connection with the pledges made, which Mrs. Foster told to the meeting—she said that with one exception, young women in the audience had made as large pledges as any others, and much larger than those made by grey haired men, and she thanked God that such were beginning to feel that it was a privilege, as well as a duty to labor for the slave's deliverance.

After holding a meeting in Bundysburg on Monday evening, I went to Farmington Corners to fill an appointment for Tuesday night. Perhaps you know there is a sectarian school at Farmington, a seminary where Methodist fathers train up young people in the way they have been so long accustomed to have the youth walk in. When we selected it as a place for a meeting, it was with the hope—no, not the hope, the wish only—that the students in attendance upon the seminary, would also be hearers of the anti-slavery word. That they were not so, was no marvel; and perhaps it was wise for their preceptors to keep from eyes that had been weakened by seclusion from light, too great a glare of reformatory truth. In the course of the remarks I made there, I introduced the following declaration from the Methodist Quarterly Review:

"Strange that we have no business to discuss slavery, when every square foot of these states is a legal hunting ground for the slave chaser, and every man of us is by law an ex-officio slave-catcher! Up to the boundary of our free states, the negro hunter chases his panting and bleeding human victim with dog and gun; but when he crosses the boundary, he abandons his four legged hounds for human hounds of two. By law of Congress, singled by President Fillmore, we are his hounds; the ex-President himself included. Our only business, forthwith, is to be good and faithful negro catchers, and to shut our mouths. Should a general Southern rebellion take place, the North is bound to send her armies to reduce the bondsmen to subjection. It is Northern power, in fact that holds the slave in awe, and the system in existence. We are, in reality, the slave holders, while they are the slave-owners."

Although the language is more harsh and denunciatory than some of us are wont to use, I assured the audience we fully endorsed the doctrine and asked of them, that if they believed in the premises here laid down by Methodist officials, that they should also endorse the legitimate conclusion that we Disciples had drawn—that we are all bound to refuse to be "ex-officio slave-catchers," "human hounds of two legs," "good and faithful negro catchers," "in reality the slave holders," and that we forever repudiate a government which demands such services at our hands.

On Wednesday the Dr. and myself attended a Republican Meeting at Farmington Center. The audience was not very large, and did not make up in enthusiasm what it lacked in numbers. Nearly an hour was occupied by Mr. Hutchins of Warren, in discoursing upon state finances, and explaining the cause of a bolt in the Republican party of Trumbull. Mr. Tuttle of the same place, spent about as much time in commenting upon Kansas affairs, and in dissection of the Dred Scott decision. In the course of his remarks he made a statement which I felt called upon to deny; whereupon he asked me to show that his position was incorrect, which I consented to do, if he would allow me a few minutes after he had concluded. This he agreed to, and thinking he had a stray Democrat before him, he expended considerable amount of indignation upon my poor head to which infliction I meekly submitted.

After he had concluded, he invited me to the platform, which invitation was heartily seconded by the audience. Instead of giving them the defence of Democracy which they expected, I unfolded a doctrine which is somewhat rare in Republican meetings. I stated the position I intended to prove to be this:—that the doctrine upon which the Dred Scott decision is based—that the negro has no rights which the white man is bound to respect—has always had the practical endorsement of the American people, that it is alike recognized in the organizations of State and Church; and that it was quite as appropriate to have its endorsement from one of the planks in the Republican, as the Democratic platform. The proofs which I adduced in support of this position were listened to with very respectful attention, and I was never more courteously treated than in that Republican meeting.

At Bristol the Doctor and I occupied two evenings, having a pretty good audience of men, but not one woman. Why our meetings there presented so singular a feature, I cannot say. Perhaps the women had been taught that slavery was a political question, and had only become so familiarized with the doctrine that nothing could be done for its removal except by voting, they had really come to believe it, and thus out themselves off from the exercise of that moral power which is declared—upon good authority—to be mighty for the pulling down of the strong holds of oppression. The truths we uttered will doubtless germinate, but politicians feel rather unwilling to nourish the seed until after the second Tuesday in October.

The other members of our company, S. S. and A. K. Foster, had two meetings at Middlefield, and two at Meadopolis. The Georgia Co. Fair being held on the two days they were at Middlefield, interfered materially with the attendance at the meetings. At Meadopolis the audiences were larger, and on the last evening very many questions were asked and answered, and the people were considerably stirred up by the proceedings.

We obtained some subscribers for anti-slavery papers, but not so many as could be desired. We meet with all kinds of excuses for not sub-

scribing, among the most sensible of which, is that given by one, who said, "The political press I now take are hardly able to induce me to be willing to vote, and if I should take a single Anti-Slavery paper, my faith in politics would all be wrecked!"

For the Bugle.

ANN ARBOR, Oct. 16, 1857.

DEAR FRIEND ROBINSON: The meeting of "Friends of Human Progress" in Michigan, commenced on Tuesday morning, after ten sessions crowded with business and discussions. A more important gathering you have seldom seen, whether the numbers in attendance be considered in the proceedings and results. On Sunday we occupied a spacious Tent, which we crowded in every part. And though the evening session held until ten o'clock, no word of impatience was heard on any expression of a disturbing character. On the other days, we met in a new and capacious Hall, which we also filled.

Delegates came from several of the States as well as West. Judge Boardman of Westport was elected President. There were also a number of Vice Presidents, and three Secretaries. Mr. A. J. Higgins from Chicago, of the "Free Higgins Brothers," Maria Deane, furnished most excellent music, both vocal and instrumental.

The most prominent speakers were Mr. and Mrs. Andrew Jackson Davis, Miss Charlotte M. Beebe, C. C. Burleigh, S. C. Hewitt, Susan May and J. W. Martin a Fugitive Slave.

All sorts of subjects, legitimate to such a session, came up for consideration and action. Far the largest element in the meetings, generally viewed, was spiritualism. Some of its phenomena in that philosophy, were a little alarming, and seemed to think the meeting held for their special use and benefit. The counsels however prevailed.

One of the best results of the meetings, was the drawing of a distinct line between slavery and a sort of Pantheism of spiritualism, that was overlaying the whole movement. Progress like a nightmare, and stifling to every breath and life. Many of our former professed abolitionists, are already carried away by the strange infatuation. Nor do they improve their standard of moral integrity much by its change, as their unpaid arrangements to the fully attest. I labored in vain at the Battle Creek meeting, to collect one single dollar, except from one person, of all the sums due.

Spiritualism in Michigan is surely a new character. It embraces men of all denominations, though the meeting at Battle Creek was largely interspersed with the most fanatical of the unprincipled among them. They learned some new lessons in the cause of Humanity, Reform and Progress. Some of them were sending Resolutions very charitably admitting desecration, in their huge contemplations. But we learned that real Reform cared nothing for spiritualism as theirs, and knew nothing of the like of them, as its champions and strong. Some of them were Buchanan men; many were women, worse than the cause of woman's slave the mad dog of "Prejudice against color" bitten ten times to the second death, and some said they would not have come to the meeting at all had they supposed anything but spiritualism would be introduced. For the good of the cause it is well to have such arraigners as their views.

The meeting was greatly indebted to Mr. and Mrs. Andrew Jackson Davis for much of its interest and success. Without them, I believe we should not have adopted the noble anti-slavery testimony we did, and which you will witness. It was up to the boldest point of Dances with new Northern Republic. You may be sure we were genuine anti-slavery spirit there, and in the cause of humanity still live in this magnificent young state.

Mr. Davis greatly disappointed many of its former friends and admirers, in the West. But too practical for them on the one hand, and still too liberal and world-embracing in his view of humanity and progress, on the other. Their platform has no more hearty laureate appointments anywhere, than are thousands of it, and where such a cheerleader as Mr. Davis, is found advocating its most distasteful doctrines, it is more than they can bear. They seem inclined to make their faith a dogma, on which to found a new sect—should they succeed, it would be the most liberal of all the sisterhood of sects that new hope and scourge the world.

Miss Beebe, I had not heard or seen before. She is a lady evidently of superior talents and talents, of beautiful address. Her address was written we were told, under the direction of "depressed spirits." They were of a high station character, and though falling below Mr. and Mrs. Davis, in their demands in behalf of the lower down-trodden, and in bold rebuke of oppressors and tyrants, still they were spoken and uncompromising for some of her sense, and she too fell under the ban of their pleasure.

No stronger phenomenon has ever come into my observation, than this attempt to deluge the Anti-Slavery cause in Michigan, in a flood of spiritualism. The doctrines of spiritualism are received here in the West, more generally than in New England. And one might suppose the arch enemy had seized upon this new field to wield it in the cause of despotism, as well as others. What claim Border Rufus has upon negro-baters and woman oppressors, have no consideration, in a Meeting of "Friends of Human Progress," except to be rebuked, it is not easy to say. At any rate, they got some comfort in the meeting at Battle Creek. And the Anti-Slavery cause still holds on its gallant way, as does every other great question of real reform. The Michigan Anti-Slavery Society will hold its Anniversary a few weeks, or months at farthest, and I trust will be made the most important meeting of the State ever saw. There are here yet many true and noble hearts.

PARKER PILLSBURY.

For the Bugle.

May we not look upon the late horrible massacre in British India as a retribution for the wrong that has been done the Hindoos by the British. If so what may we expect, when we think of the long continuance and magnitude of the outrage that have been piled on the poor and colored population of this country through generations? What may we look for when we no longer sleep? If the efforts of the abolitionists are not successful, is it not as certain as the sun's recession of day and night there will be a totally wide spread public convulsion and social domination?

J. K.

THE ANTI-SLAVERY BUGLE.

SHALL WE VOTE.

DEARER, Oct. 13th, 1857.

DEAR MARRIAGE: You will see that the following letter was not intended for the public eye, but the writer having shown it to me as he was about to mail it, I persuaded him to allow me to send it to the Bugle, deeming it worthy of an extensive circulation as you can give it. I presume you will agree with me in thinking the matter it contains is well calculated to benefit others than the one to whom it is addressed.

R. S. J.
WAYNE, Ashabula County,
October 13, 1857.

DEAR ALPHE: Yesterday I mailed a letter for Henry and was too often interrupted in writing to say half what I wished. This rainy morning I purpose to devote to thee. This is the day (the annual election), to try men's principles, and I am wondering whether they will go with the multitude to do evil, or stand firm.

Leaving out of sight on the present occasion, the question as to any participation in a government of force, let us re-examine those which obtain against connecting ourselves with this slaveholding confederacy. All intelligent and honest persons with whose opinions I can become acquainted, of whatever party or wherever located, after examination of the subject agree that slavery could not be continued in the United States if it were not for the assistance afforded to those who claim property in man by the government. The Republicans are not only agreed that this is true, but boldly proclaim it. Taking it therefore for granted, it follows that every one who voluntarily sustains the government takes upon himself all the guilt and crime which pertains to the relation of slave claimant, simply as such. This is no plain as not to need argument—is in fact self-evident. If it is wrong for a man to deprive his fellow of the exercise of all rights, to plunder and despoil him of all physical, intellectual and moral wealth, it is as wrong to be the means by which alone, the robber can accomplish this, although you do not directly receive a portion of the spoils. To give a voluntary support to this government at all is then to take upon one's individual self all the guilt and crime of slavery. There is no escape from this conclusion if the premises be true, i. e. that slavery exists only because the government makes it possible to do so. With this point settled in his mind, no honest, no just, no truly conscientious man can become a member of this government. Whatever be the motive he may assign, whatever may be the supposed benefit to the slave him self which he may plead as his reason for political action under the government, he knows it is false and fallacious and hence his extreme sensitiveness to the rebukes of the Abolitionists. This is the question then, for thee and thy young associates who are just coming upon the stage of action, to settle as the starting point, "is slavery in existence merely by the power afforded to the slave claimant by the government?" If you settle that affirmatively as I have said all intelligent authorities do, there is but one path open for honest feet to travel in.

The Republicans make to-day a pretended issue with Democrats upon the Dred Scott decision. It is but a most shallow pretence. The Republican party has been largely in the ascendant in Ohio for the past two years and yet what has it done to secure liberty to the fugitive slave upon his soil? What has it done even for our own colored citizens who are taxed without representation, who are excluded from equal school privileges, whose money is taken to build almshouses for white paupers from which themselves are excluded? Indivisible members of the party with a change in their particular—no, no individual democrats. It is false however that there is any issue between the two political organizations, for they are in reality but one party, on the principles of that decision. The real issue between them is a scramble for office and nothing else. Both are equally engaged with the master and against the slave and they know it. Get, Chase himself says there is no difference between the opinions of the Republicans now on the slavery question and the Democrats of seven years since. The Cincinnati Gazette, an authority equally good, says there is not the shadow of a shade's difference between them. And yet we see hosts of men who in 1850 were with us in assailing the position of the Democrats of that time with all the energy and all the severity that they could employ, now mingled among the Republicans and defending themselves angrily against the very arguments in our mouths, which then they uttered against their present political position!

There has several times made this a personal question and I have shrunk from it, and in so doing have been wanting in that fidelity which I owe to the cause of the slave. I have allowed the ties of affinity, the bonds of social relationship, and possibly in some degree pecuniary considerations, to hinder me from bearing the full testimony of my soul against this dereliction of principle. I have not allowed myself to say, what I could not avoid saying, that all such are dishonest, are treacherous to their own acknowledged principles of morality, I have said and I repeat it, be their motives what they may, and in some directions I am glad to be told their impulses are just and worthy, that they stand more in the way of the slave's redemption than the wickedest Democrat of all. Their very virtues give them the power to be this. I know that not one of them would consent to have me continue no moment, a part of a government, a portion of the power, which should hold them and their children in the condition of the slave, and thereby I know they violate their own convictions of right in sustaining the relations they are to slavery. And I can perceive what I suppose they do not see in some clearness, that the advantage for which they thus barter away the integrity of their souls is imaginary, and delusive. That they derive no benefit in return, much less a compensation for so costly a sacrifice, by continuing loyal to the confederacy of these States.

If they believe a government of force to be needed, if they are the disciples of Jefferson and his compatriots in the gospel of freedom as taught in the Declaration of Independence, that document stands out to them the course they should pursue. But when a long train of abuses and usurpations pursuing invariably the same object, a despotism to reduce them under absolute despotism, it is their right, it is their duty to throw off such government and to provide new guards for their future security.

The Constitution and the Declaration are anti-slavery in sentiment. No man can be loyal to both. In choosing the one he may strike for justice and the rights of man—in accepting the other he waver link himself with tyrants and despots, and becomes such himself. There is young and stout to choose—I beseech thee to make thy selection with care—Thou art surrounded by various young associates developing into the same treacherous responsibility. I commend to thee, as worthy of your most anxious consideration, the issue in private and in public. Let it be examined and thoroughly understood. I feel at

most disappointed when I see the children of both my brothers and my own, who have grown up under such favorable influences, unsteady, vacillating and finally precipitating themselves into the company of men-stealers, of tyrants, and murderers, and voluntarily becoming accomplices in their crimes, and of course participants in their guilt. For myself I wish henceforth to have all men know the light in which I regard them. A pirate is a pirate, just as much if he be my brother. A slaveholder is a slaveholder just as much if he be my son. And I hope to have the moral courage hereafter to say this, and act it, taking my position by the side of the slave, and in the fulfillment of my duty to him partaking, if it must be so of all the indignities and the slight which he endures.

I hope to see all Marlboro, which is good for any thing at Cleveland.

Affectionately,
A. BROOKE.

OVERTRADING AND BANK PAPER MONEY.

Number II.

Another point on which a reform seems necessary for the protection of the industrious mechanic and the other humbler members of the community, is our banking system. Let merchants have their bills of exchange, bonds, securities, etc. They can, to a certain degree, estimate their soundness; but the circulating medium of a country, by which the numerous transactions of society are carried on, in which the industrious lays up his savings for times of privation or sickness, that ought to be secured against all risks and all the fluctuations of commercial prosperity. It ought to be made sacred from the demon of speculation by the solemn guaranty of the state. Every citizen should be pledged to keep it in its integrity. Private banks should have nothing to do with manufacturing that the depreciation of which carries desolation to every domestic hearth, role those who are least prepared for it, least able to bear it, and who having no share in the profits of its circulation, ought surely to be exempt from its loss.

Private banks ought to be only banks of exchange, discount and deposit for the accommodation of those who are willing to run the risk. But if banks choose to circulate a substitute for gold and silver, the natural result of which is to drive specie out of the country, what means has the like of me of guarding against the many casualties which may make that paper worthless? I have no option, no remedy, I must take it, lay it up, or give up all, even the simplest act of trading except on the clumsy principle of barter. I must live within my own powers of production, in other words, I must relapse into the wretched independence of the savage. I therefore think that the circulating medium ought to be emitted by the State alone, guaranteed by all the sanctities which a sovereign people can devise.

To guard against the obvious danger of an abuse of power, the amount of the issue should be regulated by the united action of all the branches of the legislature, assisted and directed by a Finance Committee composed of the most judicious and practical men selected without any respect to party. The public credit should be pledged for the redemption of those bills whenever presented. Their amount should be proportional to the amount of public or taxable property in the state, of which they are merely representatives. That amount should be regulated from year to year by the voice of the people through the members of the legislature.

Thus, whilst by bills of exchange and other scrip, merchants would still have all the facilities which they now possess, the public would no longer be at the mercy of this or that bank that may have crippled its resources by trying to prop up some other rickety concern.

The mechanical resources which no private establishment can command, would render forgery almost impossible. By the checks on the executive above alluded to, we should be protected against a fraudulent inundation of paper money poured on the market to tamper with prices, or to effect some sinister trick of political corruption.

T. E. S.

THE PROGRESS OF SLAVERY IN THE UNITED STATES.

By GEORGE M. WESTON, 12mo., 312 pages.

We are obliged to the author for a copy of this work, which we have found time barely to look at. It is a most valuable and timely contribution to the study of slavery in a political, social and economical point of view. This work it does with much clearness and force, by contrasting the growth and prosperity of free and slave states—by showing that slave society is necessarily stationary and that the destruction of slavery will not be the decline of the prosperity of the South; but will result in the increase of its aggregate wealth and the improvement of its civilization and morals. The work is a valuable one, especially for reference. And now, when every anti-slavery man and woman should be a preacher of righteousness, thoroughly furnished with arguments, facts and statistics. Mr. Weston's work will be eminently suggestive and greatly helpful.

One dollar sent to George M. Weston, Washington, D. C., will procure the work by mail free of postage for any of our readers.

THE POST OFFICE ADDRESS, of Charles Leitch Remond and Miss Sarah P. Remond is for the present, Salem, Columbiana Co., Ohio.

SLAVERY IN OREGON.—A few years ago it would have been considered evidence of insanity for any one to have expressed an opinion that Oregon would become a slave state. But the latest news from the far North-West is, that the Oregon Constitutional Convention met on the 17th August, and that Judge Deady, a proslavery man, was elected President of that body by a decided majority.

The vote on the Presidency of the Convention was considered a test, and the result was a complete triumph of those in favor of making Oregon a slave state. Some time since this would have been startling, but as Mr. Buchanan recently informed us that slavery exists in all the Territories, under the constitution there is no occasion just now for surprise.—*Chm. Con.*

A SAN BENITO TABLE.—The Columbia (South Carolina) Times, this records one of the melancholy results of sending young men to the North to be educated. It is a sad case truly!

A highly respectable and wealthy planter in an adjoining district, sent one of his sons, an intelligent youth, to a Northern school to be educated. After remaining some years, he took a religious turn—studied divinity, and was admitted to order in the Episcopal Church. At his father's death, which took place some time after, so thoroughly had the young man's mind been fascinated by his Northern preceptors and associates, that it was with the utmost difficulty he could be prevailed upon to renounce the opinions that fell to him from his father's estate. He now resides at a "log-cabin" at the North, alienated from the society, if not the affections, of every member of his family. Numerous similar instances have occurred, showing the danger of sending Southern youths to be educated at Northern schools.

NATHAN CALBREATH.

The following notice of the life and death of this estimable man is from the Anti-Slavery Standard.

A NABLE AND VENERABLE MAN DEPARTED.—Tidings have just reached us of the death of one of the truest and noblest friends of humanity with whom it is our privilege to become acquainted. Nathan Calbreath, of New Garden, Columbiana County, Ohio, has ended his earthly pilgrimage in the possession of a serene and beautiful old age, leaving to his children and a numerous circle of friends rich memorials of a long life consecrated to noble ends. He died on the 7th inst.—His daughter, in a letter now lying before us, gives the following account of his last moments:

"Father looked his last on earth last night at 6 o'clock and passed away in the full possession of his faculties and an ardent interest in reform; in short all that made him what he was here and in all that gave him a halo in the world where he has gone. After he lost his ability to read, which was only a few days before his death, he continued to inquire with earnest interest into all of good or bad that pertained to the position of the colored man, and our papers contained relative to the great wrong of freedom and right in Kansas and everywhere else, up to the day before his death.

A friend, whom he has known some twenty years ago came on Monday night from attendance at Progressive Friends' meeting in Salem. He took a candle, looked into his face, to see if he was still 'old Isaac' incendiary and rebellious as ever, and then asked his opinion of Free Love, Spiritualism, and a variety of other things, giving his own with as much clearness and purity as I ever knew him to do. On Wednesday, that friend prepared him for death, and saw him receive the last stroke, calmly and with sweet childlike trust."

Nathan Calbreath was a man of rare intellectual and moral qualities. In his early manhood he emigrated from North Carolina to Ohio. His sentiments and feelings on the subject of slavery at that early day were those of a genuine Quaker, and hence when the Anti-Slavery Movement arose he welcomed it with all the earnestness of a man inclined sincerely to every thing that promises relief to suffering humanity. He was from the first a devoted friend of Buxton's Literary, and no man was more prompt to recognize and respond to the clarion tones of JARVIS when he proclaimed the startling watchword of IMMEDIATE EMANCIPATION. He loved as his own life the principles of the Society of Friends, but discarded its sectarianism and untried itself boldly against the comprehensive spirit which has so long ruled its course. He cherished the organization of the Progressive Friends and cooperated with them so far as the increasing infirmities of age permitted. On every question of humanity and morals he instinctively and spontaneously took the side of justice and truth, regardless of consequences, and was never known to falter or turn back on any temptation. Without conventional polish, he was yet a good specimen of the "fine old Quaker gentleman," and won the respect and veneration of all who met him. His childlike modesty often made him silent in public assemblies when his friends would have welcomed the expression of his views on the social circle, in the presence of those who knew him well, he displayed rare clearness of judgment, a winning persuasiveness of voice and manner, and trenchant wit. He earned his daily bread to the last in the sweat of his own noble brow, being rich only in those manly and Christian qualities which fitted him alike for life and death, and the memory of which is a far better inheritance for his children than any amount of silver and gold.

CALBREATH REPORT.—The London Missionary Society, which has had a fine opportunity to examine the workings of West India Emancipation, makes the following declaration in its late Annual Report:

In the West Indies, the oppressed colony is relieved, that starvation is the only corrective for negro indolence, and the whip the only effectual stimulant to exertion. There we behold our former slaves, by honest industry, acquiring, in many instances, the possession of their own estates, and we see them expending the fruits of their labor, not as their owners often did, in the gratification of low vices, but for the support of their Christian teachers, and in securing for their children the blessing of instruction."

A New York Journal compares the publisher of a newspaper to a farmer who should sell his wheat on credit, and no more than a single bushel to any one person; the payment of a year's subscription is of the same importance to a publisher as the payment for the bushel of wheat would be to the farmer. The harder the times, the more entire dependence on the payments of these small yearly subscriptions.

HYMENEAL.

MARRIED.—On Wednesday evening the 14th inst., by the Rev. W. G. March, at the house of his Father, in Boardman, Theophilus G. Barnes to Miss Alice Cowden.

THE NATIONAL WOMAN'S RIGHTS CONVENTION.

Will hold its next session in May, 1858, in New York City, during Anniversary week.

In behalf of the Central Committee,
LUCY STONE, Secretary.

Receipts for the Bugle for the week ending October 20.

Thomas Moore, Laramie, 1.50	paying to 635
Alex English, Connoton, 1.50	to 635
Samuel Childs, Cherry Valley, 3.00	to 674
James M. Higgins, 1.00	to 628
H. A. Rowe, New Lyme, 1.50	to 676
Isaac Johnson, Marietta, 3.00	to 624
Samuel Haynes, Akron, 1.50	to 679
Isaac Ivey, Mt. Gilead, 3.00	to 731
Zaphra Stone, Kinsman, 2.00	to 694
Charles A. Garlick, Dorset, 2.00	to 616
James W. Poliphier, 1.50	to 671
Martha Edwards, 1.50	to 660
Joseph Smith, 3.50	to 627
E. S. Higgins, Farmington, 1.50	to 679
Julia Porter, Middlefield, 1.50	to 640
A. M. Mills, Colbrook, 75	to 653

DONATIONS TO THE W. A. S. SOCIETY.

Through A. K. Foster,	\$1.10
Tilden Porter, Middlefield,	50
Oliver Buckingham, "	50
A Friend,	25
R. E. Hoomb, Mesopotamia,	25
W. Jenkins, "	25
J. Knapp, "	25
J. H. Clark, "	25
Edwin White, "	25
J. A. Lepper, "	25
C. A. Knapp, "	25
Wm. Cotton and others, "	30
H. N. Lyman, "	50
Phoebe Baker, "	50
Tirah A. Lyman, "	50
C. P. Baker, "	1.00
E. S. Higgins, Farmington,	1.00
Ass. Case, Mecca, "	50
H. L. St. John, New Lyme, "	15
W. F. Flower, "	25
H. Evans, Rome, "	25
R. Child, Cherry Valley, "	25
George Carter, Colbrook, "	40
L. Revere, "	25
Leander C. Revere, New Lyme, "	1.00
A. A. Rowe, "	1.00
Collection, "	1.50
John S. Mason, Rowe, "	25

CALL FOR A NORTHERN CONVENTION.

Whereas, it must be obvious to all, that the American Union is constantly becoming more and more divided, by slavery, into two distinct and antagonistic nations, between whom harmony is impossible, and even ordinary intercourse is becoming dangerous;

And, whereas, Slavery has now gained entire control over the three branches of our National Government, Executive, Judiciary, and Legislature; and so interpreted the Constitution as to deny the right of Congress to establish freedom even in the territories, and by the same process has removed all legal protection from a large portion of the people of the free States, and has inflicted, at many times and places, outrages far greater than those which our fathers rose in arms to repel;

And, whereas, there seems no probability that the future will, in these respects, be different from the past, under existing State relations;

The undersigned respectfully invite their fellow citizens of the Free States to meet in Convention, at Cleveland, O., October, 28 and 29, 1857, to consider the practicability, probability, and expediency of a separation of the Free and Slave States, to take such other measures as the condition of the times may require.

MAINE.

John R. Banton, William Cushman, J. B. Drew, John Claffin, S. S. Henderson, Peter Libbey, Isaac J. Merrill, Peter L. Merrill, John O. Farmer, M. F. Whittey.

MASSACHUSETTS.

Alonso Blair, T. S. Bliss, W. H. H. Claffin, John Gillies, John Hayward, W. R. Johnson, Cromwell Leonard, Channey Richardson, Joshua Rose, S. M. Seaver.

CONNECTICUT.

J. B. Barnes, Eddy Harding, J. C. Hebard, Merrill Humphrey, A. Postle, Philip Scitough, Riley Stillman, Geo. W. Walbridge, J. B. Whitcomb, J. D. Wright.

NEW JERSEY.

James A. Burr, William Henry Burr, J. F. Cleveland, S. H. Gay, H. W. Gilbert, O. Johnson, S. J. May, Isaac H. May, Benjamin May, Robert Owen, L. Weimore.

PENNSYLVANIA.

Caleb C. Hood, W. W. Justice, Joseph H. Wright, Robert Hill, Robert Purvis, John Tillinghast, W. W. Walker, Charles P. Walton, John Whiteley, Thomas Whitson.

INDIANA.

J. Carroll, Edward Y. Cornell, John D. Eay, Barton Durfee, F. G. McKim, R. W. Melendy, A. L. Power, L. B. Russell, W. Weeks, J. H. Woods.

MINNESOTA.

Benj. B. Beall, A. E. Bemis, N. M. Bemis, O. C. Blackless, Henry Blackless, H. M. Blackless, J. M. Bunker, W. S. Ottman, E. D. Phelps, Gilbert S. Skel, J. M. Westover.

WISCONSIN.

Alfred Aspinall, Benjamin Bullard, Lyman Brooks, Joseph Doolittle, N. W. Martin, D. H. Morgan, W. S. Ottman, E. D. Phelps, Gilbert S. Skel, J. M. Westover.

ILLINOIS.

Mones Bishop, C. S. Campbell, C. J. Grover, T. C. Hayward, A. S. Hoadley, F. Hoover, John Pinner, A. R. Russell, John S. Stafford, B. G. Wright.

MISSOURI.

Wm. Lloyd Garrison, Daniel Mann, Jos. A. Howland, Secretary.

Botanic Medicine.

HIGH-STREET, SALEM OHIO.
MRS. C. L. CHURCH, takes this method of informing her friends, and the public, that she has permanently located on the North side of High-street, between the Canfield road and Land-st., where she intends keeping a general assortment of BOTANIC MEDICINES, carefully prepared by herself and warranted free of all deleterious substances.
Salem, Ohio, April 19, 1856.

SALEM ANTI-SLAVERY FAIR.

The Ladies of Salem and its vicinity will hold their annual Fair at the Town Hall in Salem during the Christmas holidays.

Will not the friends of the Slave in our own State and the West, unmindful for a time of their own cares and sufferings however great, remember and labor for those whose bodies and spirits are crushed beneath the awful weight of American Slavery in this country. The only hope for the Slave hangs upon the continued individual efforts of Abolitionists. Let us, then, once more rally for the rights of the Slave, giving and laboring with Justice and Truth for our watchword and our motto.

JOSEPHINE S. GRIFFING,
J. ELIZABETH JONES,
ANN PEARSON,
LAURA BARNABY,
JANE M. TRESMOTT,
HARRIET WHITNEY,
ELIZABETH LEASE,
SARAH BOWEN,
A. B. DEMING,
ELIZABETH P. VICKERS,
MARY NORRIS,
SARAH N. McMILLAN,
ELIZABETH McMILLAN,
EMILY ROBINSON.

ANTI-SLAVERY MEETINGS AND CONVENTIONS.

PAINSVILLE, Ohio.

Saturday and Sunday, Oct. 24th and 25th.
To be addressed by Miss Susan B. Anthony, William Wells Brown and Aaron M. Powell.
Dr. A. Brooke will also be in attendance upon several of these conventions and will make arrangements for other meetings in their vicinity so far as practicable, at the request of friends.
The Saturday meetings announced in all the above places to commence at 7 o'clock P. M.

WINTER ARRANGEMENT.

Pittsburg, Fort Wayne & Chicago Railroad.			
WINTER ARRANGEMENT.			
GOING WEST. 1st EXPRESS. U. S. MAIL. 2d EXPRESS.			
Leaves Pittsburg, 1.30, a. m.	9.15 a. m.	11.15 a. m.	4.15 p. m.
" " " " " "	11.15 a. m.	1.15 p. m.	4.15 p. m.
" " " " " "	1.15 p. m.	3.15 p. m.	6.15 p. m.
" " " " " "	3.15 p. m.	5.15 p. m.	8.15 p. m.
" " " " " "	5.15 p. m.	7.15 p. m.	10.15 p. m.
" " " " " "	7.15 p. m.	9.15 p. m.	12.15 p. m.
" " " " " "	9.15 p. m.	11.15 p. m.	2.15 a. m.
" " " " " "	11.15 p. m.	1.15 a. m.	4.15 a. m.
" " " " " "	1.15 a. m.	3.15 a. m.	6.15 a. m.
" " " " " "	3.15 a. m.	5.15 a. m.	8.15 a. m.
" " " " " "	5.15 a. m.	7.15 a. m.	10.15 a. m.
" " " " " "	7.15 a. m.	9.15 a. m.	12.15 p. m.
" " " " " "	9.15 a. m.	11.15 a. m.	2.15 p. m.
" " " " " "	11.15 a. m.	1.15 p. m.	4.15 p. m.
" " " " " "	1.15 p. m.	3.15 p. m.	6.15 p. m.
" " " " " "	3.15 p. m.	5.15 p. m.	8.15 p. m.
" " " " " "	5.15 p. m.	7.15 p. m.	10.15 p. m.
" " " " " "	7.15 p. m.	9.15 p. m.	12.15 p. m.
" " " " " "	9.15 p. m.	11.15 p. m.	2.15 a. m.
" " " " " "	11.15 p. m.	1.15 a. m.	4.15 a. m.
" " " " " "	1.15 a. m.	3.15 a. m.	6.15 a. m.
" " " " " "	3.15 a. m.	5.15 a. m.	8.15 a. m.
" " " " " "	5.15 a. m.	7.15 a. m.	10.15 a. m.
" " " " " "	7.15 a. m.	9.15 a. m.	12.15 p. m.
" " " " " "	9.15 a. m.	11.15 a. m.	2.15 p. m.
" " " " " "	11.15 a. m.	1.15 p. m.	4.15 p. m.
" " " " " "	1.15 p. m.	3.15 p. m.	6.15 p. m.
" " " " " "	3.15 p. m.	5.15 p. m.	8.15 p. m.
" " " " " "	5.15 p. m.	7.15 p. m.	10.15 p. m.
" " " " " "	7.15 p. m.	9.15 p. m.	12.15 p. m.
" " " " " "	9.15 p. m.	11.15 p. m.	2.15 a. m.
" " " " " "	11.15 p. m.	1.15 a. m.	4.15 a. m.
" " " " " "	1.15 a. m.	3.15 a. m.	6.15 a. m.
" " " " " "	3.15 a. m.	5.15 a. m.	8.15 a. m.
" " " " " "	5.15 a. m.	7.15 a. m.	10.15 a. m.
" " " " " "	7.15 a. m.	9.15 a. m.	12.15 p. m.
" " " " " "	9.15 a. m.	11.15 a. m.	2.15 p. m.
" " " " " "	11.15 a. m.	1.15 p. m.	4.15 p. m.
" " " " " "	1.15 p. m.	3.15 p. m.	6.15 p. m.
" " " " " "	3.15 p. m.	5.15 p. m.	8.15 p. m.
" " " " " "	5.15 p. m.	7.15 p. m.	10.15 p. m.
" " " " " "	7.15 p. m.	9.15 p. m.	12.15 p. m.
" " " " " "	9.15 p. m.	11.15 p. m.	2.15 a. m.
" " " " " "	11.15 p. m.	1.15 a. m.	4.15 a. m.
" " " " " "	1.15 a. m.	3.15 a. m.	6.15 a. m.
" " " " " "	3.15 a. m.	5.15 a. m.	8.15 a. m.
" " " " " "	5.15 a. m.	7.15 a. m.	10.15 a. m.
" " " " " "	7.15 a. m.	9.15 a. m.	12.15 p. m.
" " " " " "	9.15 a. m.	11.15 a. m.	2.15 p. m.
" " " " " "	11.15 a. m.	1.15 p. m.	4.15 p. m.
" " " " " "	1.15 p. m.	3.15 p. m.	6.15 p. m.
" " " " " "	3.15 p. m.	5.15 p. m.	8.15 p. m.
" " " " " "	5.15 p. m.	7.15 p. m.	10.15 p. m.
" " " " " "	7.15 p. m.	9.15 p. m.	12.15 p. m.
" " " " " "	9.15 p. m.	11.15 p. m.	2.15 a. m.
" " " " " "	11.15 p. m.	1.15 a. m.	4.15 a. m.
" " " " " "	1.15 a. m.	3.15 a. m.	6.15 a. m.
" " " " " "	3.15 a. m.	5.15 a. m.	8.15 a. m.
" " " " " "	5.15 a. m.	7.15 a. m.	10.15 a. m.
" " " " " "	7.15 a. m.	9.15 a. m.	12.15 p. m.
" " " " " "	9.15 a. m.	11.15 a. m.	2.15 p. m.
" " " " " "	11.15 a. m.	1.15 p. m.	4.15 p. m.
" " " " " "	1.15 p. m.	3.15 p. m.	6.15 p. m.
" " " " " "	3.15 p. m.	5.15 p. m.	8.15 p. m.
" " " " " "	5.15 p. m.	7.15 p. m.	10.15 p. m.
" " " " " "	7.15 p. m.	9.15 p. m.	12.15 p. m.
" " " " " "	9.15 p. m.	11.15 p. m.	2.15 a. m.
" " " " " "	11.15 p. m.	1.15 a. m.	4.15 a. m.
" " " " " "	1.15 a. m.	3.15 a. m.	6.15 a. m.
" " " " " "	3.15 a. m.	5.15 a. m.	8.15 a. m.
" " " " " "	5.15 a. m.	7.15 a. m.	10.15 a. m.
" " " " " "	7.15 a. m.	9.15 a. m.	12.15 p. m.
" " " " " "	9.15 a. m.	11.15 a. m.	2.15 p. m.
" " " " " "	11.15 a. m.	1.15 p. m.	4.15 p. m.
" " " " " "	1.15 p. m.	3.15 p. m.	6.15 p. m.
" " " " " "	3.15 p. m.	5.15 p. m.	8.15 p. m.
" " " " " "	5.15 p. m.	7.15 p. m.	10.15 p. m.
" " " " " "	7.15 p. m.	9.15 p. m.	12.15 p. m.
" " " " " "	9.15 p. m.	11.15 p. m.	2.15 a. m.
" " " " " "	11.15 p. m.	1.15 a. m.	4.15 a. m.
" " " " " "	1.15 a. m.	3.15 a. m.	6.15 a. m.
" " " " " "	3.15 a. m.	5.15 a. m.	8.15 a. m.
" " " " " "	5.15 a. m.	7.15 a. m.	10.15 a. m.
" " " " " "	7.15 a. m.	9.15 a. m.	12.15 p. m.
" " " " " "	9.15 a. m.	11.15 a. m.	2.15 p. m.
" " " " " "	11.15 a. m.	1.15 p. m.	4.15 p. m.
" " " " " "	1.15 p. m.	3.15 p. m.	6.15 p. m.
" " " " " "	3.15 p. m.	5.15 p. m.	8.15 p. m.
" " " " " "	5.15 p. m.	7.15 p. m.	10.15 p. m.
" " " " " "	7.15 p. m.	9.15 p. m.	12.15 p. m.
" " " " " "	9.15 p. m.	11.15 p. m.	2.15 a. m.
" " " " " "	11.15 p. m.	1.15 a. m.	4.15 a. m.
" " " " " "	1.15 a. m.	3.15 a. m.	6.15 a. m.
" " " " " "	3.15 a. m.	5.15 a. m.	8.15 a. m.
" " " " " "	5.15 a. m.	7.15 a. m.	10.15 a. m.
" " " " " "	7.15 a. m.	9.15 a. m.	12.15 p. m.
" " " " " "	9.15 a. m.	11.15 a. m.	2.15 p. m.
" " " " " "	11.15 a. m.	1.15 p. m.	4.15 p. m.
" " " " " "	1.15 p. m.	3.15 p. m.	6.15 p. m.
" " " " " "	3.15 p. m.	5.15 p. m.	8.15 p. m.
" " " " " "	5.15 p. m.	7.15 p. m.	10.15 p. m.
" " " " " "	7.15 p. m.	9.15 p. m.	12.15 p. m.
" " " " " "	9.15 p. m.	11.15 p. m.	2.15 a. m.
" " " " " "	11.15 p. m.	1.15 a. m.	4.15 a. m.
" " " " " "	1.15 a. m.	3.15 a. m.	6.15 a. m.
" " " " " "	3.15 a. m.	5.15 a. m.	8.15 a. m.
" " " " " "	5.15 a. m.	7.15 a. m.	10.15 a. m.
" " " " " "	7.15 a. m.	9.15 a. m.	12.15 p. m.
" " " " " "	9.15 a. m.	11.15 a. m.	2.15 p. m.
" " " " " "	11.15 a. m.	1.15 p. m.	4.15 p. m.
" " " " " "	1.15 p. m.	3.15 p. m.	6.15 p. m.
" " " " " "	3.15 p. m.	5.15 p. m.	8.15 p. m.
" " " " " "	5.15 p. m.	7.15 p. m.	10.15 p. m.
" " " " " "	7.15 p. m.	9.15 p. m.	12.15 p. m.
" " " " " "	9.15 p. m.	11.15 p. m.	2.15 a. m.
" " " " " "	11.15 p. m.	1.15 a. m.	4.15 a. m.
" " " " " "	1.15 a. m.	3.15 a. m.	6.15 a. m.
" " " " " "	3.15 a. m.	5.15 a. m.	8.15 a. m.
" " " " " "	5.15 a. m.	7.15 a. m.	10.15 a. m.
" " " " " "	7.15 a. m.	9.15 a. m.	12.15 p. m.
" " " " " "	9.15 a. m.	11.15 a. m.	2.15 p. m.
" " " " " "	11.15 a. m.	1.15 p. m.	4.15 p. m.
" " " " " "	1.15 p. m.	3.15 p. m.	6.15 p. m.
" " " " " "	3.15 p. m.	5.15 p. m.	8.15 p. m.
" " " " " "	5.15 p. m.	7.15 p. m.	10.15 p. m.
" " " " " "	7.15 p. m.	9.15 p. m.	12.15 p. m.
" " " " " "	9.15 p. m.	11.15 p. m.	2.15 a. m.
" " " " " "	11.15 p. m.	1.15 a. m.	4.15 a. m.
" " " " " "	1.15 a. m.	3.15 a. m.	6.15 a. m.
" " " " " "	3.15 a. m.	5.15 a. m.	8.15 a. m.
" " " " " "	5.15 a. m.	7.15 a. m.	10.15 a. m.
" " " " " "	7.15 a. m.	9.15 a. m.	12.15 p. m.
" " " " " "	9.15 a. m.	11.15 a. m.	2.15 p. m.
" " " " " "	11.15 a. m.	1.15 p. m.	4.15 p. m.
" " " " " "	1.15 p. m.	3.15 p. m.	6.15 p. m.
" " " " " "	3.15 p. m.	5.15 p. m.	8.15 p. m.
" " " " " "	5.15 p. m.	7.15 p. m.	10.15 p. m.
" " " " " "	7.15 p. m.	9.15 p. m.	12.15 p. m.
" " " " " "	9.15 p. m.	11.15 p. m.	2.15 a. m.
" " " " " "	11.15 p. m.	1.15 a. m.	4.15 a. m.
" " " " " "	1.15 a. m.	3.15 a. m.	6.15 a. m.
" " " " " "	3.15 a. m.	5.15 a. m.	8.15 a. m.
" " " " " "	5.15 a. m.	7.15 a. m.	10.15 a. m.
" " " " " "	7.15 a. m.	9.15 a. m.	12.15 p. m.
" " " " " "	9.15 a. m.	11.15 a. m.	2.15 p. m.
" " " " " "	11.15 a. m.	1.15 p. m.	4.15 p. m.
" " " " " "	1.15 p. m.	3.15 p. m.	6.15 p. m.
" " " " " "	3.15 p. m.	5.15 p. m.	8.15 p. m.
" " " " " "	5.15 p. m.	7.15 p. m.	10.15 p. m.
" " " " " "	7.15 p. m.	9.15 p. m.	12.15 p. m.
" " " " " "	9.15 p. m.	11.15 p. m.	2.15 a. m.
" " " " " "	11.15 p. m.	1.15 a. m.	4.15 a. m.
" " " " " "	1.15 a. m.	3.15 a. m.	6.15 a. m.
" " " " " "	3.15 a. m.	5.15 a. m.	8.15 a. m.
" " " " " "	5.15 a. m.	7.15 a. m.	10.15 a. m.
" " " " " "	7.15 a. m.	9.15 a. m.	12.15 p. m.
" " " " " "	9.15 a. m.	11.15 a. m.	2.15 p. m.
" " " " " "	11.15 a. m.	1.15 p. m.	4.15 p. m.
" " " " " "	1.15 p. m.	3.15 p. m.	6.15 p. m.
" " " " " "	3.15 p. m.	5.15 p. m.	8.15 p. m.
" " " " " "	5.15 p. m.	7.15 p. m.	10.15 p. m.
" " " " " "	7.15 p. m.	9.15 p. m.	12.15 p. m.
" " " " " "	9.15 p. m.	11.15 p. m.	2.15 a. m.
" " " " " "	11.15 p. m.	1.15 a. m.	4.15 a. m.
" " " " " "	1.15 a. m.	3.15 a. m.	6.15 a. m.
" " " " " "	3.15 a. m.	5.15 a. m.	8.15 a. m.
" " " " " "	5.15 a. m.	7.15 a. m.	10.15 a. m.
" " " " " "	7.15 a. m.	9.15 a. m.	12.15 p. m.
" " " " " "	9.15 a. m.	11.15 a. m.	2.15 p. m.
" " " " " "	11.15 a. m.	1.15 p. m.	4.15 p. m.
" " " " " "	1.15 p. m.	3.15 p. m.	6.15 p. m.
" " " " " "	3.15 p. m.	5.15 p. m.	8.15 p. m.
" " " " " "	5.15 p. m.	7.15 p. m.	10.15 p. m.
" " " " " "	7.15 p. m.	9.15 p. m.	12.15 p. m.
" " " " " "	9.15 p. m.	11.15 p. m.	2.15 a. m.
" " " " " "	11.15 p. m.	1.15 a. m.	4.15 a. m.
" " " " " "	1.15 a. m.	3.15 a. m.	6.15 a. m.
" " " " " "	3.15 a. m.	5.15 a. m.	8.15 a. m.
" " " " " "	5.15 a. m.	7.15 a. m.	10.15 a. m.
" " " " " "	7.15 a. m.	9.15 a. m.	12.15 p. m.
" " " " " "	9.15 a. m.	11.15 a. m.	2.15 p. m.
" " " " " "	11.15 a. m.	1.15 p. m.	4.15 p. m.
" " " " " "	1.15 p. m.	3.15 p. m.	6.15 p. m.
" " " " " "	3.15 p. m.	5.15 p. m.	8.15 p. m.
" " " " " "	5.15 p. m.	7.15 p. m.	10.15 p. m.
" " " " " "	7.15 p. m.	9.15 p. m.	12.15 p. m.
" " " " " "	9.15 p. m.	11.15 p. m.	2.15 a. m.
" " " " " "	11.15 p. m.	1.15 a. m.	4.15 a. m.
" " " " " "	1.15 a. m.	3.15 a. m.	6.15 a. m.
" " " " " "	3.15 a. m.	5.15 a. m.	8.15 a. m.
" " " " " "	5.15 a. m.	7.15 a. m.	10.15 a. m.
" " " " " "	7.15 a. m.	9.15 a. m.	12.15 p. m.
" " " " " "	9.15 a. m.	11.15 a. m.	2.15 p. m.
" " " " " "	11.15 a. m.	1.15 p. m.	4.15 p. m.
" " " " " "	1.15 p. m.	3.15 p. m.	6.15 p. m.
" " " " " "	3.15 p. m.	5.15 p. m.	8.15 p. m.
" " " " " "	5.15 p. m.	7.15 p. m.	10.15 p. m.
" " " " " "	7.15 p. m.	9.15 p. m.	12.15 p. m.
" " " " " "	9.15 p. m.	11.15 p. m.	2.15 a. m.
" " " " " "	11.15 p. m.	1.15 a. m.	4.15 a. m.
" " " " " "	1.15 a. m.	3.15 a. m.	6.15 a. m.
" " " " " "	3.15 a. m.	5.15 a. m.	8.15 a. m.
" " " " " "	5.15 a. m.	7.15 a. m.	10.15 a. m.
" " " " " "	7.15 a. m.	9.15 a. m.	12.15 p. m.
" " " " " "	9.15 a. m.	11.15 a. m.	2.15 p. m.
" " " " " "	11.15 a. m.	1.15 p. m.	4.15 p. m.
" " " " " "	1.15 p. m.	3.15 p. m.	6.15 p. m.
" " " " " "	3.15 p. m.	5.15 p. m.	8.15 p. m.
" " " " " "	5.15 p. m.	7.15 p. m.	10.15 p. m.
" " " " " "	7.15 p. m.	9.15 p. m.	12.15 p. m.
" " " " " "	9.15 p. m.	11.15 p. m.	2.15 a. m.
" " " " " "	11.15 p. m.	1.15 a. m.	4.15 a. m.
" " " " " "	1.15 a. m.	3.15 a. m.	6.15 a. m.
" " " " " "	3.15 a. m.	5.15 a. m.	8.15 a. m.
" " " " " "	5.15 a. m.	7.15 a. m.	10.15 a. m.
" " " " " "	7.15 a. m.	9.15 a. m.	12.15 p. m.
" " " " " "	9.15 a. m.	11.15 a. m.	2.15 p. m.
" " " " " "	11.15 a. m.	1.15 p. m.	4.15 p. m.
" " " " " "	1.15 p. m.	3.15 p. m.	6.15 p. m.
" " " " " "	3.15 p. m.	5.15 p. m.	8.15 p. m.
" " " " " "	5.15 p. m.	7.15 p. m.	10.15 p. m.
" " " " " "	7.15 p. m.	9.15 p. m.	12.15 p. m.
" " " " " "	9.15 p. m.	11.15 p. m.	2.15 a. m.
" " " " " "	11.15 p. m.	1.15 a. m.	4.15 a. m.
" " " " " "	1.15 a. m.	3.15 a. m.	6.15 a. m.
" " " " " "	3.15 a. m.	5.15 a. m.	8.15 a. m.
" " " " " "	5.15 a. m.	7.15 a. m.	10.15 a. m.
" " " " " "	7.15 a. m.	9.15 a. m.	12.15 p. m.
" " " " " "	9.15 a. m.	11.15 a. m.	2.15 p. m.
" " " " " "	11.15 a. m.	1.15 p. m.	4.15 p. m.
" " " " " "	1.15 p. m.	3.15 p. m.	6.15 p. m.
" " " " " "	3.15 p. m.	5.15 p. m.	8.15 p. m.
" " " " " "	5.15 p. m.	7.15 p. m.	10.15 p. m.
" " " " " "	7.15 p. m.	9.15 p. m.	12.15 p. m.
" " " " " "	9.15 p. m.	11.15 p. m.	2.15 a. m.
" " " " " "	11.15 p. m.	1.15 a. m.	4.15 a. m.
" " " " " "	1.15 a. m.	3.15 a. m.	6.15 a. m.
" " " " " "	3.15 a. m.	5.15 a. m.	8.15 a. m.
" " " " " "	5.15 a. m.	7.15 a. m.	10.15 a. m.
" " " " " "	7.15 a. m.	9.15 a. m.	12.15 p. m.
" " " " " "	9.15 a. m.	11.15 a. m.	2.15 p. m.
" " " " " "	11.15 a. m.	1.15 p. m.	4.15 p. m.
" " " " " "	1.15 p. m.	3.15 p. m.	6.15 p. m.
" " " " " "	3.15 p. m.	5.15 p. m.	8.15 p. m.
" " " " " "	5.15 p. m.	7.15 p. m.	10.15 p. m.
" " " " " "	7.15 p. m.	9.15 p. m.	12.15 p. m.
" " " " " "	9.15 p. m.	11.15 p. m.	2.15 a. m.
" " " " " "	11.15 p. m.	1.15 a. m	

